



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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VOL. XVII.

## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

### APPEAL FROM BURMAH.

*Extract from a joint letter from the Baptist Missionaries at Burmah.*

MAULMEIN, June 4, 1832.

Respected Fathers and brethren—At our monthly concert this morning, it was unanimously agreed, that a joint letter should be addressed to you, on the importance of sending out more missionaries to this part of the heathen world. Being every one of us exceedingly pressed for want of time, we cannot stop to prepare an elaborate statement, but must come at once to the point in hand.

We are in distress. We see thousands perishing around us. We see mission stations opening on every side; the fields growing whiter every day; and no laborers to reap the harvest. If each one of us could divide himself into three parts, happy would he be, not only to take leave of his native land and beloved connexions at home, but of still nearer and more intimate connexions. We want instantly to send aid to the Tavoy station, where brother Mason is laboring almost alone. We want instantly to send a missionary to Mergui, a pleasant, healthful town, south of Tavoy, where a small church has been raised up, and left in charge of a native pastor. Our hearts bleed when we think of poor Mergui and the Karens in that vicinity, many of whom are ready to embrace the gospel and be saved. But how can we allow ourselves to think of that small place, when the whole kingdom of Siam lies in our rear, and the city of Bangkok, at once a port for ships and the seat of imperial government? We want instantly to despatch one of our number to Bangkok. One? There ought at this moment to be three at least, on their way to that important place. Another ought to be on his way to Yah-heing, a large town east of Maulmein, from which there is a fine river leading to Bangkok; there are many Karens at Yah-heing. The Christian religion is creeping that way, by means of our Karen disciples. North of Yah-heing and the Thoung-yen river, the boundary of the British territory on that side, lies the kingdom or principality of Zen-mai. There have been several communications between the government of Maulmein and Labong, the present capital of that country. Moungh Shway-bwen, one of our disciples, formerly with brother Boardman at Tavoy, is a nephew of the prince, or deputy prince, of that country,

and is anxious to return thither. But how can we send him, a very young man, without a missionary? If we had a spare missionary, what a fine opportunity for introducing the gospel into that central nation!—It would open the way to other neighboring nations, not even mentioned in foreign geographies, and even the borders of China and Tartary. Between Maulmein and Zen-Mai are various tribes of Karens, Toung-thoos, Lahwas, &c. The former are literally crying out aloud for a written language, that they may read in their own tongue the wonderful works of God. From the banks of the Yoon-Za-len, on the north-west, the celebrated prophet of the Karens has repeatedly sent down messages and presents to us, begging that we would come and instruct his people in the Christian religion. But how can we think of supplying that quarter, when the old kingdom of Arracan, now under British rule, and speaking the same language with the Burmese, is crying, in the whole length and breadth of her coast, for some one to come to her rescue. In that country are one or two hundred converts, and one country-born missionary, from the Serampore connexion, who is laboring without any prospect of reinforcement from Bengal, and desirous that one of us should join him. Kyook-pyoo, lately established by the English, is esteemed a healthy place. The commandant is disposed to welcome a missionary, and afford him every facility. Our hearts bleed when we think of Kyook-pyoo and the poor inquirers, that one of our number lately left there, ready to embrace the Christian religion, if he would only promise to remain or send a successor.—From Kyook-pyoo, the way is open into the four provinces of Arracan, namely, Rek-keing, Cheduba, Ram-ree and Sandoway—and what a grand field for our tracts, and the New Testament now in press!—Of all the places that now cry around us, we think that Kyook-pyoo cries the loudest: No—we listen again, and the shrill cry of golden Ava rises above them all. O Ava! Ava! with thy metropolitan walls and gilded turrets, thou sittest a lady among these eastern nations; but our hearts bleed for thee. In thee is no Christian church, no missionary of the cross.

The following is a part of the moving prayer to Almighty God, with which the appeal closes.

Pour out thine Holy Spirit upon us and our assistants, upon our infant churches and our schools. Aid us in the solemn and laborious work of translating and printing thine holy, inspired word, in the language of these heathen. Oh keep our faith from failing, our spirit from sinking, and our mortal frame from giving way prematurely, under the influence of the climate.

and the pressure of our labors. Have mercy on the Board of Missions, and grant that our beloved and respected fathers and brethren may be aroused to greater efforts, and go forth personally into all parts of the land, and put in requisition all the energies of thy people. Have mercy on the churches in the United States; hold back the curse of Meroz; continue and perpetuate the heavenly revivals of religion, which they have begun to enjoy; and may the time soon come, when no church shall dare to sit under Sabbath and sanctuary privileges, without having one of their number to represent them on heathen ground. Have mercy on the theological seminaries, and hasten the time when one half of all who yearly enter the ministry, shall be taken by the Holy Spirit, and driven into the wilderness, feeling a sweet necessity laid upon them, and the precious love of Christ and souls constraining them.

#### AMERICAN BOARD OF FOREIGN MISSIONS.

We copy from the *Missionary Herald* the following condensed view of Stations, Missionaries, and assistant Missionaries of the Board.

*Only ministers of the Gospel are called Missionaries in the following list.*

#### BOMBAY MISSION. 1814.

BOMBAY—1814.  
David O. Allen, Cyrus Stone, William Ramsey, *Missionaries*.

Mrs. Stone, Mrs. Ramsey.  
Miss Cynthia Farrar, *Super. Female Schools*.

AHMEDNUGGUR—1831.  
Allen Graves and Hollis Read, *Missionaries*.  
Mrs. Graves, Mrs. Read.

*On their voyage to Bombay.*  
G. W. Boggs, *Missionary*, and Mrs. Boggs.

*About to embark for Bombay.*  
William C. Sampson, *Printer*, and Mrs. Sampson.

#### CEYLON MISSION. 1816.

TILLIPALLY.  
Levi Spaulding, *Missionary*.  
Mrs. Spaulding.

[L. Payson and Jordon Lodge, *Readers and Assistants*.  
J. Codman and J. Champlain, *Teachers in Preparatory Schools*.

Dewasagayam and Paramanthy School *Visitors*.

BATTICOTTA.  
Benjamin C. Meigs, Daniel Poor, *Missionaries*.  
Mrs. Meigs, Mrs. Poor.

Gabriel Tissera and Nathaniel Niles, *Native Preachers and Teachers in the Seminary*.

S. Worcester, G. Dashiell, J. Griswold, and F. Ashbury, *Teachers in Tamul and English*.

Methuen, *Teacher of English School*.

Sanmoogan, *Tamul Teacher*.

E. Porter, *Assistant*.

Ambalavanum, *Superintendent of Schools*.

OODOOVILLE.  
Miron Winslow, *Missionary*.  
Mrs. Winslow.

C. Augustus Goodrich, *Native Preacher*.  
Nathaniel, *Catechist*.

R. W. Bailey, *Teacher of English and Female Central School*.

J. Lawrence and Joshua, *Superintendents of Schools*.  
C. Kingsbury, *Reader, Stationed at Poortoor*.

#### PANDITERIPO.

John Scudder, M. D. *Missionary*.

Mrs. Scudder.

T. W. Coe, *Reader*.

S. P. Britain, D. Gautler, and Sethunporapully, *Assistants*.

John Cheesman, *Medical Assistant*.

Sandera Saguran, *Superintendent of Schools*.

#### MANEPI.

Henry Woodward, *Missionary*.

Mrs. Woodward.

Sinnatamby, *Catechist*.

Tumban and Catheraman, *Readers*.

*Designated to this Mission.*

James Read Eckard and George H. Apthorp, *Missionaries*.

#### SOUTHEASTERN ASIA. 1830.

CANTON—1830.

Elijah C. Bridgman, *Missionary*.

SIAM—1831.

David Abeel, *Missionary*.

*Designated to Southeastern Asia.*

Henry Lyman, Samuel Monson, Ira Tracy, Stephen Johnson, Charles Robinson, *Missionaries*.

#### MEDITERRANEAN. 1820.

SYRIA—1821.

Isaac Bird and George B. Whiting, *Missionaries*.

Mrs. Bird, Mrs. Whiting.

*On their way to this Mission;*  
William M. Thompson, *Missionary*; Asa Dodge, M. D. *Missionary Physician*.  
Mrs. Thompson, Mrs. Dodge.

CONSTANTINOPLE—1831.

William Goodell and H. G. O. Dwight, *Missionaries*;  
William G. Shauffer, *Missionary to the Jews*.  
Mrs. Goodell, Mrs. Dwight.

GREECE—1827.

Jonas King, *Missionary*.

Mrs. King.

*On their way to this mission.*  
Elias Riggs, *Missionary*, and Mrs. Riggs.

MALTA—1831.

Daniel Temple, *Missionary*; Homan Hallock, *Printer*.  
Mrs. Temple, Mrs. Hallock.

*On a visit to this country.*  
Eli Smith, *Missionary*.

#### SANDWICH ISLANDS. 1820.

ISLAND OF HAWAII.

LAILUA.

Asa Thurston and Artemus Bishop, *Missionaries*.

Mrs. Thurston, Mrs. Bishop.

KAAWALOA.

Samuel Ruggles, *Missionary*.

Mrs. Ruggles.

WAIKAE.

Jonathan S. Green and Sheldon Dibble, *Missionaries*.  
Mrs. Green, Mrs. Dibble.

WAIKAE.

Dwight Baldwin, *Missionary and Physician*.  
Mrs. Baldwin.

ISLAND OF MAUI.

LAHINA.

William Richards, Lorrin Andrews, Reuben Tinker, *Missionaries*.

Mrs. Richards, Mrs. Andrews, Mrs. Tinker,  
Miss Maria C. Ogden.

## ISLAND OF OAHU.

## HONOLULU.

Hiram Bingham, Joseph Goodrich, Ephraim W. Clarke,  
*Missionaries.*

Mrs. Bingham, Mrs. Goodrich, Mrs. Clarke.  
Gerrit P. Judd, *Physician.*  
Mrs. Judd.

Levi Chamberlain *Superintendent of secular concerns and*  
*Inspector of Schools,* and Andrew Johnstone *Associate*  
*Superintendent of secular concerns.*

Mrs. Chamberlain, Mrs. Johnstone.  
Stephen Shepard, *Printer.*  
Mrs. Shepard.  
Miss Mary Ward.

## ISLAND OF KAUAI.

## WAINEA.

Samuel Whitney and Peter J. Gulick, *Missionaries.*  
Mrs. Whitney, Mrs. Gulick.

*Probably now at the Islands;*

John S. Emerson, David B. Lyman, Ephraim Spaulding,  
William P. Alexander, Richard Armstrong,  
Cochran Forbes, Harvey R. Hitchcock,  
and Lorenzo Lyons, *Missionaries.*

Mrs. Emerson, Mrs. Lyman, Mrs. Spaulding, Mrs. Alexander,  
Mrs. Armstrong, Mrs. Forbes, Mrs. Hitchcock, Mrs. Lyons.  
Alonzo Chapin, *Physician.*  
Mrs. Chapin.

Edmund H. Rogers, *Printer.*

*On their way to the Islands;*

Lowell Smith and Benjamin W. Parker, *Missionaries.*  
Mrs. Smith, Mrs. Parker.  
Lemuel Fuller, *Printer.*

## CHEROKEES.

1817.

## BRAINERD—1817.

J. C. Ellsworth, *Teacher and Superintendent;* John  
Vail, *Farmer;* A. E. Blount *Farmer and Mechanic;* Henry Parker, *Miller.*

Mrs. Ellsworth, Mrs. Vail, Mrs. Blount, Mrs. Parker.  
Miss Delight Sergeant, *Teacher.*

## CREEKPATH—1820.

William Potter, *Missionary.*  
Mrs. Potter.

Miss Ermina Nash, *Teacher.*

## WILLISTOWN—1823.

William Chamberlain, *Missionary;* Sylvester Ellis,  
*Farmer.*

Mrs. Chamberlain, Mrs. Ellis, Mrs. Hoyt.  
John Huss, *Native Preacher.*

## HAWAII—1823.

Elizur Butler, *Physician and Catechist.*  
Mrs. Butler.

Miss Nancy, Thompson, Miss Catharine Fuller *Assistants and Teachers.*

## CARMEL—1820.

None.

## HIGHTOWER—1825.

None.

## CANDY'S CREEK—1824.

Daniel S. Butrick, *Missionary;* William Holland, *Teacher.*

Mrs. Butrick, Mrs. Holland.

## NEW ECHOTA—1827.

Samuel Austin Worcester, *Missionary.*  
Mrs. Worcester.

Miss Sophia Sawyer, *Teacher.*

## AMOHEE—1831.

Isaac Proctor, *Teacher and Catechist.*  
Mrs. Proctor.

## CHICKASAWS.

1821.

## TOKSHISH—1825.

Thomas C. Stuart, *Missionary.*  
Mrs. Stuart.

## MARTYN—1825.

James Holmes, *Licensed Preacher;* John S. Mosby,  
*Teacher.*

Mrs. Holmes.

Miss Emeline H. Richmond, *Teacher.*

## CRANEY CREEK—1826.

Hugh Wilson, *Missionary.*

Mrs. Wilson.

Miss Prudence Wilson.

## CHOCTAWS.

1817.

## ELLIOT—1818.

John Smith, *Farmer and Superintendent of secular concerns.*

Mrs. Smith.

## MATHEW—1820.

Cyrus Kingsbury, *Missionary and Superintendent of the*  
*Choctaw Mission;* Elijah S. Town, *Farmer.*

Mrs. Kingsbury, Mrs. Town.

## EMMAUS—1822.

David Gage, *Teacher and Catechist.*

Mrs. Gage.

## GOSHEN—1824.

Elijah Bardwell, *Farmer;* Samuel Moulton, *Teacher;*  
Ebenezer Hotchkiss, *Catechist.*

Mrs. Bardwell, Mrs. Moulton, Mrs. Hotchkiss.

## HEBRON—1827.

Calvin Cushman, *Farmer and Catechist.*

Mrs. Cushman.

## YORK-NOK-CHA-YA—1823.

Cyrus Byington, *Missionary.*

Mrs. Byington.

## ARKANSAS CHEROKEES.

1830.

## DWIGHT—1820.\*

Cephas Washburn, *Missionary;* James Orr, *Farmer and*  
*Superintendent of secular concerns;* Jacob Hitchcock,  
*Steward;* Asa Hitchcock, *Teacher.*

Mrs. Washburn, Mrs. Orr, Mrs. Hitchcock, Mrs. A.  
Hitchcock.

Miss Elen Stetson, Miss Cynthia Thrall, *Teachers.*  
Mrs. Finney.

## FAIRFIELD—1829.

Marcus Palmer, *Missionary and Physician.*  
Mrs. Palmer.

## FORKS OF ILLINOIS—1830.

Samuel Newton, *Teacher and Catechist.*  
Mrs. Newton.

*On their way to this mission.*

Henry R. Wilson and John Fleming, *Missionaries.*

## ARKANSAS CHOCTAWS.

## BETHABARA—1832.

Alfred Wright and Loring S. Williams, *Missionaries;*  
Mrs. Wright, Mrs. Williams.

Miss Eunice Clough, *Teacher.*

\* This station was removed in 1829, as was also that at Fairfield, commonly called Mulberry, owing to the removal of the Indians.

## CREEKS.

1832.

George L. Weed, *Physician and Catechist.*  
Mrs. Weed.

## OSAGES.

1820

## UNION—1820.

William F. Vail, *Missionary*: Abraham Redfield, *Farmer and Mechanic.*  
Mrs. Vail, Mrs. Redfield.

## HOPEFIELD—1823.

William C. Requa, *Farmer and Catechist*: George Requa, *Farmer.*  
Mrs. W. C. Requa, Mrs. G. Requa.

## BOUDINOT—1830.\*

Nathaniel B. Dodge, *Missionary.*  
Mrs. Dodge.

## HARMONY—1821.

Amasa Jones *Missionary and Teacher*: Daniel H. Austin, *Mechanic and Steward*: Samuel B. Bright, *Farmer*: Richard Colby, *Mechanic*:  
John Austin, *Teacher.*  
Mrs. Jones, Mrs. Austin, Mrs. Bright.  
Miss Mary Etriss.

## NORTHWESTERN MISSION.

## GREEN BAY—1828.

Cutting Marsh, *Missionary*: Jedediah D. Stevens, *Teacher.*  
Mrs. Stevens.

## MACKANAW—1823

William M. Ferry, *Missionary and Superintendent*: Martin Heydenburk, *Mechanic*: Abel D. Newton, *Mechanic*: Chauncey Hill, *Teacher.*  
Mrs. Ferry, Mrs. Heydenburk.  
Miss Eunice O. Osmar, Miss Elizabeth McFarland, Miss Delia Cook, Miss Hannah Goodale, Miss Matilda Hotchkiss, Miss Betsey Taylor, Miss Sabrina Stevens, Miss Persis Skinner, *Teachers and Assistants.*

## OJIBEWAYS—1831.

Sherman Hall, William T. Doudwell, *Missionaries*:  
Frederick Ayer, *Teacher.*  
Mrs. Hall.

## MAUMEE.

Isaac Van Tassel, *Missionary*: S. E. Brown, *Farmer.*  
Mrs. Van Tassel, Mrs. Brewster.  
Miss Hannah Riggs, *Teacher.*

## INDIANS IN NEW YORK.

## TUSCARORA—1805†

John Elliot, *Missionary.*

Mrs. Elliot.

Miss Elizabeth Stone, *Teacher.*

## SENECA—1811.

Asher Wright, *Missionary*: Hanover Bradley, *Manager of secular affairs.*  
Mrs. Bradley.

Miss Asenath Bishop, Miss Phebe Selden, Miss Rebecca Newhall, Miss Emily Root *Teachers and Assistants.*

## CATTARAUGUS—1822.

Asher Bliss, *Missionary*: William A. Thayer, *Teacher and Catechist*  
Mrs. Bliss, Mrs. Thayer.

\* *Neosho*, six miles from this station, was established in 1824, and relinquished in 1829.

† The operations at this station have at different periods, previous to 1827, been suspended for a longer or shorter time.

## SUMMARY.

	Stations.	Clergymen.	Females.	Schools.	Male Scholars.	Female do.	Total do.	Nat. Memb. of Ch.
Bombay . . .	2	6	7	34	1485	455	1940	4
Ceylon . . .	5	6	6	95	3043	607	3650	183
S. E. Asia . . .	2	2	.	.	.	.	.	.
Mediterranean . .	4	11	10	11	.	.	500	.
Sandwich Islands .	7	24	31	1103	.	.	52882	512
Cherokees . . .	12	8	27	11	.	.	312	288
Chickasaws . . .	3	3	5	3	.	.	55	93
Choctaws . . .	7	4	12	5	.	.	102	300
Creeks . . .	1	.	1	.	.	.	.	81
Osages . . .	4	3	9	2	.	.	102	23
N. W. Mission . .	4	5	15	5	.	.	196	118
N. Y. Indians . .	4	3	9	3	.	.	85	197
Missions, 12	55	75	131	1275	.	.	59224	1790

## GREEK SCHOOLS.

The Philadelphian has translated from the National Newspaper, published in modern Greek, at Napoli, the following article respecting the Rev. Dr. Jonas King, and his schools.

*Concerning the Literary Institutions in Athens, under the superintendence of Mr. Jonas King, American.*

1st. One school of Mutual Instruction, under the direction of Mr. N. Niketopolis, containing ninety-four scholars.

2d. Another school of Mutual Instruction, under the direction of Mr. P. Skepesos, containing sixty-eight scholars.

3d. A school for girls under the direction of Miss Anastasia Kapenaki, containing 63 scholars.

4th. A school for the study of the ancient Greek writers, under the direction of Mr. D. Sourmales, containing 37 scholars. It is expected also, that higher branches will be afterwards taught.

This Philellen, Mr. J. King, is one of the Apostles of one of the Apostolic Churches of the Presbyterians, [meaning those, who had not Diocesan bishops,] sent by it, with large expenses, and every kind of means, for establishing such schools for the instruction of youth in the renowned Athens.

He has also bought a place, where he is building an institution simply for females, in which shall be taught such branches, necessary for the education of females, as are taught in similar institutions in Europe. We learn also that the Female friends of Greece, in Philadelphia, contribute in a particular manner to this institution, and for this reason there has been inscribed over the gate,

## PHILADELPHIA.

Mr. J. King, in 1828, established at Tenos a school for girls, containing about 80 scholars. It continued till 1831, when he removed to Athens. This Society contributed to the school for girls in Syria, under the direction of Mr. Korck. It made a present also to the government in 1830 of about 3,500 slates and 75,000 pencils for the use of schools of mutual instruction in Greece.

It established also in 1822 a printing press in Malta, at which are printed elementary books in different languages, for the most part eastern. Thousands of such little books have been given gratis to the schools in Greece.

The Philellen Americans have ever shown kindness to our nation, giving in 1825 much food and clothing, but now they contribute for the education of our youth.

The Athenians seeing the progress of their children in learning, tender, together with the other Greeks, their gratitude to the Philellen Americans.



In 1824, the Philomuse [Literary] Society first established in Athens a school for girls, having for teacher Mr. N. Niketopiles. But in 1831, the 10th of April, (O. S.) Mr. J. King, having established a school for mutual instruction, containing a sufficient number of pupils, both males and females, which last, the 3d of June, he ordered to be a separate school for girls. Afterwards, the 6th of July, the wife of Mr. Hill, American, established a school for girls.

The Rev. priest, Mr. Jonas King, full of zeal, and a preacher of the gospel, sent by the same society, for nearly two years preached the gospel in France, and in other parts of Europe; and four years in Egypt, Syria, and Palestine, and other parts of Asia, and in Constantinople.

## Miscellaneous.

### THE RESURRECTION OF THE BODY.

One of the distinguishing doctrines of Christianity is the resurrection of the body. How thankful should we be for the gospel, which kindles in our breast the joyful expectation of a period in which this event shall assuredly take place! Before this glorious discovery was made to the world, all the generations of men, except perhaps a few saints of the Jewish church, sunk into the silent tomb in sadness, without knowing what was to become of them. Good men might wish, and wise men expect, a life to come; but those wishes and those expectations were mixed with many doubts and misgivings. All their reasonings about a future state were crude, gross, and indigested. Death was a deep gulf, of which they saw only the entrance. Or if the trembling soul could dimly descry, beyond that gulf, a distant shore, where it hoped for existence among kindred intellectual spirits, yet could she never dream that her companion, the body, should recover from the ruin and dishonor of the tomb. Accordingly, the last mournful, solemn words of surviving friends; when they looked back on the funeral pile, after paying the last duty to the lifeless clay, were, "Farewell, eternally farewell!" This rendered death indeed a king of terrors. But since Christ, who is the first-fruits and pledge of the general resurrection, and, by a strong figure of speech, the resurrection itself is risen, this once formidable enemy is stripped of all his terrors, and lies at our feet, vanquished and disarmed.—The Christian can now adopt the language of ancient prophecy, and say, "O death, I will be thy plague." In the awful moment of his departure he can sing with St. Paul, "O death, where is thy sting? O grave, where is thy victory?" The believer does not now behold heaven, as Balaam did the Messiah, afar off; nor as Moses did the land of Canaan, into which he might not enter; but, like dying Stephen, he sees it nigh, and open to receive him. This makes him enter the dark vale undaunted, and walk in the shadow of death undismayed. For he hears the voice of him who conquered death and the grave, saying to him, "Faithful, I am he that was dead, and am alive, and live for evermore, and have the keys of hell and of death." Rev. i. 17, 18. The sad survivor, too, knowing that the hour is coming in which they that are in their graves shall hear the voice of the Son of God and live, can more cheerfully resign the friend that was unto him as his own soul. Supported by the pleasing hope which the prospect of a resurrection-day inspires, he feels, amidst the tears which nature sheds, a kind of mournful joy, as he takes the last farewell of his dearest relations.—Along with the burst of grief, he can now give vent to the voice of faith.

There will be an unspeakable difference between the resurrection of the just and that of the unjust. "Blessed are all they that have part in the first resurrection!" Who would not wish to be in the number? But idle wishes are of no avail. The most earnest endeavors

to pass from a life of sin to a life of holiness are necessary, before we can reasonably hope for such happiness. They only who are thus in earnest can expect the aid of the Holy Spirit in this world, or the comfort of beholding the face of Jesus, without dismay, when this world is over. Should we not therefore strive, like persons in an agony, till we have found ourselves "passed from death unto life," and are made new creatures in Christ Jesus.

The difference between the resurrection of the good and the bad should teach us to turn our attention more to that quality which will distinguish one man from another in eternity. Instead of being forever dazzled with the little distinctions of this life, and computing men's happiness according to their stations, which is as absurd as if we should calculate the enjoyment of an insect from the color of its wings; let us learn to make piety and virtue the sole objects of our admiration and pursuit. All the momentary distinctions of riches and grandeur will soon vanish, and be no more; while holiness will raise its possessors to an eternity of bliss and honor. The last day may bring about such a reverse of fortunes, that the mighty lord who now looks down with scorn upon the pious beggar, "whom he would disdain to set with the dogs of his flock," (Job xxx. 1.) must then, if he would see him, cast his eye upwards, and look for him among the archangels.—God only knows who are rich and who are poor till the accounts are finally balanced before the great tribunal. Many of "the kings of the earth, and captains," and such as we call great and rich men, will then be so ashamed of their souls' poverty, that they will seek to hide themselves in dens, and pray to the rocks to cover them; while the lowest poor, who "cut up mallows by the bushes, and juniper-roots for their meat," (Job xxx. 3.) shall, if they were rich in grace, soar with joy to meet their Lord, and exchange the cry of "How long?" for the glad song of "Behold, he cometh!" O keep me holy and upright, my God, and let who may, be great!

The barren fig-tree is cursed; the unfruitful tree in the vineyard is condemned; the virgins who neglected to procure oil are excluded from the feast; and the servant who only laid up his talent in a napkin is "cast out into outer darkness." How should these considerations engage us, not to be barren or unfruitful in the work of the Lord; especially as we know that our labor shall not be in vain in the Lord.

And if the rewards shall be distributed in proportion to the improvement of our talents, and the degree of happiness be correspondent to the degree of holiness, which may be called the capacity for happiness; then, why not zealously exert ourselves to advance as much as possible in holiness, while our season of improvement shall continue? Why not have the sacred ambition to aspire to something more than the very lowest seat in the scale of glory? And, indeed, if we do not aim as high as we possibly can, there is the greatest danger that we shall altogether fall short of the mark, and lose the prize. The bare possibility of so dreadful a risk is enough to alarm the wise. I could bear the thoughts of any disappointment on earth, or of any misery that is circumscribed by time; but every atom of the body trembles like a leaf, and the soul startles to her very center, at the apprehension of losing heaven, or of incurring a pain that is eternal. O my God, bid my hope of heaven blossom as the rose; and blast, if such is thy pleasure, every earthly comfort! For, "although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the folds, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. iii. 17, 18.)—Smith.

Looking back is more than we can sustain without going back.—Cecil.

[From the Presbyterian.]

## SACRAMENTAL SERVICES.

Mr. Editor,—Will you permit me to remind your clerical readers of two very common and very serious evils in the administration of the Lord's Supper.

The first is, that *the exercises are protracted to an unwarrantable length.* The sermon which ought to be shorter than usual, is longer than usual. And this is often followed by one or more addresses on the origin, nature, &c. of the ordinance, as minute as though the audience were an assembly of heathen converts, who were about to sit down at the table of the Lord for the first time. The subsequent exercises correspond in length to these; and the consequence is, that the communicants are not dismissed under three, or possibly three and a half hours. Now, Sir, this is wrong.—Christians come to this ordinance expecting to be refreshed and invigorated by it: why send them home, wearied to a degree which paralyzes all mental energy and unfits them for devotional duties? Ministers should remember that however willing the spirit may be, the flesh is very weak. If there be a sermon at all, (which there is not in many churches,) let it be short; let this be followed by a concise account of the institution of the sacrament and an exhibition of the authority on which its perpetuity rests; and let the practical application of the subject be as brief, solemn and appropriate, as possible. The ordinary method defeats the very end which it aims to accomplish.

The other evil referred to is one of still greater magnitude. The bare mention of it will show its impropriety. I refer to the practice, so common among ministers, of *talking* during the whole, or nearly the whole administration of the ordinance. I have frequently, and in different places, heard private Christians complain of this practice; and it has in several instances deprived me of almost all the profit which I had expected to reap from a sacramental occasion. I have gone to the sacred feast with the strong hope of meeting my Saviour there, and presenting before him two or three subjects concerning which I felt much anxiety—especially as I had failed of obtaining any satisfaction with reference to them, in the use of the ordinary means of grace. Judge then of my disappointment, when I found myself deprived of the privilege of holding even five minutes' silent communion with God. My thoughts were so distracted between the minister and the subject on which I had designed to meditate, that I lost the benefit of both; and retired at last with the conviction that the occasion which I had so anxiously anticipated, had passed without leaving a single blessing for my soul.

Now, Sir, I ask the ministers of the Gospel, whether this is right? I did not say expedient simply, but right. Have they any right to neutralize the benefits which their people might derive from this ordinance? If there is any season which the Christian wishes to spend and ought to spend in humble, tender and affectionate intercourse with his Saviour, is it not while he is commemorating His dying love, and handling the symbols of his "broken body and shed blood?" What time so suitable as this, for recalling and crucifying his sins, forming resolutions of new obedience, and looking up to Christ for fresh supplies of grace? What hour so appropriate for breathing into the ear of a sympathising Redeemer, those secret griefs and trials which he would not name to his dearest earthly friend? All this indeed may be directed to be done by the officiating minister; but *he allows them no time*—he gives them no opportunity. He goes on talking with an assiduity which nothing but the termination of the services can arrest. It is of no avail to say that many communicants require to have proper subjects of meditation suggested to them. This does not authorize continual talking throughout the exercises. Let a few topics be mentioned, previous to the distribution of the

bread—and a few before the wine—and the whole service closed with a solemn and impressive appeal to the church and spectators. Would not this plan embrace all the benefits and obviate all the defects of the present mode of administering the ordinance, referred to in the above remarks?

[From the Boston Recorder.]

## TRACTS FOR HEATHEN COUNTRIES.

*To the friends of Christ and the Tract cause in New-England.*

The American Tract Society at Boston at their annual meeting in May last, unanimously adopted a resolution recognizing the claims of the destitute on the churches of New England, and pledging the aid of the Society to sustain the Executive Committee in making suitable appropriations for the distribution of Tracts, especially among our benighted fellow men in heathen lands. The friends of the cause felt that this Society ought to appropriate at least \$5,000 within the year for this specific object. They judged thus in view of the present facilities for Tract operations among heathen nations, and in view of the fact that millions of heathen were earnestly imploring Tracts of American Christians, and that our missionaries find them an invaluable auxiliary in their labors, and in most cases indispensable in carrying forward the work of salvation among a heathen population.

And how could they, as Christian men, do less than this? Look at China, now embracing in its dark domain near one third of the whole human family, on whom scarcely one ray of "the glorious gospel of the blessed God" yet shines. The Bible and the Christian Missionary meet with almost insuperable difficulties when attempting to enter and speak for God to this world of immortal men. But Christian Tracts can and do find their way over her impregnable walls, and through her gates, and they will be read and felt. Burmah too, with her ten millions, is yet crying to American Christians for the little Tract that shall tell them about the eternal God. In Bombay and Ceylon, and their vicinities, millions more can now be reached, and turned, it may be, from their idolatry, by Christian Tracts. The same is true of millions more, in other sections of the heathen world.

God has opened the way, by which we may now, with Tracts, speak for him, to nearly four hundred millions of heathen. How could this Society, if they possess the heart of piety, or any sympathy with the Son of God in dying for these millions, do less than propose to give \$5000 in one year for this noble object? Eight months of the year have elapsed, and the Executive Committee have had the means of appropriating but little more than \$2000 for the distribution of Tracts in pagan lands. But the four remaining months are sufficient to raise more than the balance, if our brethren in the ministry, and our Tract Societies, and our female helpers, will at once make suitable efforts. A public agent of the Society is now visiting some of our churches for this purpose, but he cannot visit all. Will you not, dear brethren, speak and act for us, and at once let our exhausted Treasury testify to your love for Christ, and for perishing men? When the year has closed in which we wished to raise \$5000, fifteen or twenty millions of our benighted fellow men in heathen lands will have died, unblessed with the gospel of Christ, most of whom could have been reached with Christian Tracts. And shall it be told, on another day, that the wealthy and prosperous churches of New England, to whom God has given millions of property, all of which these churches have professedly consecrated to Christ and his cause, and for whom he has purchased an eternal home in heaven, shall it be told that in the year 1833, these churches failed to give \$5,000 of the vast sum lent to them, to convey to these

dying heathen, the little book that will "tell them about Jesus Christ, and how they may escape an eternal hell." No, Christian brethren, you will not suffer such a fact to be recorded in God's book of remembrance this year. We know your Christian liberality, and the interest you feel in the everlasting welfare of your fellow-men too well to believe it.

WARREN FAY, JONATHAN GREENLEAF, JOHN TAPPAN, HENRY HILL, Executive Committee of the Am. Tract Society.

Boston, Jan. 12, 1833.

#### CHURCH MUSIC.

A writer in the Presbyterian has the following remarks upon the practice in our churches of singing after sermon. They are worthy of serious consideration. The writer says:

I merely express the result of my personal experience, when I say that the practice tends exceedingly to dissipate the impression, great or small, which may have been engendered by the previous services. This is the effect not of psalmody itself, (God forbid,) but of its dislocation. The singing before sermon, when performed aright, tends to bring the hearer's mind into a proper state; and no arrangement could be happier than that which makes the preacher begin where the chorister leaves off. The transition from a full swell of music to the "word of exhortation," is a grateful one to any, and especially a tutored ear. Now let us suppose the preacher is in earnest, and his audience attentive, (I hope the day is coming when a contrary hypothesis would be esteemed ridiculous,) his earnestness and their attention growing more intense until he ceases. The odor of the sermon will perfume the last prayer. It always does. A discourse full of unfeigned solemnity will never want a solemn prayer to follow it. This is not a stage trick. It is nature's work. It must and will be so, except in cases where the feelings of the preacher are factitious or unreal. Now what I wish to state as my opinion is, that the point to which the close of such a prayer conducts, is the proper point to send away the people. When I have seen this course pursued, I have observed effects which made me wish for its adoption as a rule; effects at least as happy as those produced by reading notices, or handing round of plates. It is very possible that I have looked too much at one side of the question, and that there are objections to the course proposed, which I have not adverted to. If such be the case I should be glad to know it.

#### Fourth's Department.



"Remember now thy Creator in the days of thy youth."

#### RICHARDSON.

The father of Richardson, the great novelist, was a joiner; and he himself, after having been taught reading and writing at a country school, was bound apprentice to a London printer, named Wilde, with whom he served for the usual period. Soon after his apprenticeship had expired, he found employment as foreman in a printing-office; but in this situation he remained for

five or six years with scarcely a hope of any higher advancement. By the assistance of several friends, however, whom his industry, intelligence, and amiable manners had secured for him, he was at last enabled to enter into business on his own account; when, having established himself in a court in Fleet Street, his success speedily began to justify the expectations that had been entertained of him. Meanwhile his literary taste, and even some indications he had given of his talents as a writer, had become known among his acquaintance, and he was employed on various occasions by the booksellers, in the composition of prefaces and dedications for works which they were bringing out. At last they proposed to him the writing of a volume of Familiar Letters; and it was this circumstance, we are told, which suggested the idea of his Pamela, the first production by which he obtained any distinction as an author. He was already in his fifty-second year when he commenced the composition of this work. And yet such was the eagerness with which he applied himself to it, that he finished the first part of it, consisting of two volumes, in as many months. It met, as is well known, with the most extraordinary success, having gone through five editions in the course of a year. The author, however, was not left to enjoy his popularity undisturbed; for, not to mention a good deal of severe criticism to which the conduct and moral tendency of the novel were subjected, the manner of the author was attacked with powerful ridicule by the celebrated Fielding in his 'Joseph Andrews.' The effect of this satire was so keenly felt by Richardson, that he determined to show the world that he could write as well in another style, in proof of which he produced a continuation of the work under the title of 'Pamela in High Life,' which did not meet with much success. He was not discouraged, however, by this failure, but only instructed by it in the true path in which he was fitted to excel. He returned to his studies, and after some years appeared again as an author by the publication of the first two volumes of his greatest work, his 'Clarissa Harlowe.' The success of this production was immense. Appearing as it did in parts, it excited the public curiosity in the highest degree.—During the progress of its publication, and when it was translated into French, it raised its author in the estimation of continental critics to the first rank among the writers of the age. Richardson was in his sixtieth year when he gave this work to the world; but he had not yet concluded his literary career. Four years afterwards he appeared again before the public with another performance, his 'Sir Charles Grandison.' This novel (like its immediate predecessor) extends to the unusual length of seven volumes; and it has been asserted that the author's original manuscript, had it not been subsequently curtailed, would have made a book of three times the size.

Richardson published nothing, we believe, after his 'Sir Charles Grandison'; but it is important to notice that his literary labors did not interfere with his attention to business, or impede his commercial success. In 1754 we find him chosen Master of the Stationers' Company; and some years after he purchased half of the patent of king's printer. He had by this time, indeed, amassed a respectable fortune, which enabled him to indulge himself with the luxury of a country residence, where he spent the latter part of his life in the society of his friends, and the enjoyment of the public admiration which his writings had procured for him. He died in the year 1761, at the age of seventy-two.

S. S. Instructor.

#### HOW TO SPEND A VACATION.

For the benefit of theological students, who wish to preserve their health, and at the same time to regard the command to be *diligent in business*, we record the following account of the manner in which the late



Rev. Joseph W. Barr once spent a vacation in Groton, Mass., while a member of Andover Theological Seminary, furnished by Rev. Mr. Todd, minister of the place.

"He came to my house an entire stranger. He was out of health, and came and spent a vacation with us. And how think you did he spend it? On the couch, taking gentle exercise and 'light medicines?' No. *He hired himself out as a carpenter*, and a better or more diligent and faithful was hardly ever known. The family in which he resided can hardly speak of him without tears. On leaving us, he carried more of the heart and good wishes, and more of substantial tokens of confidence from his Christian friends, than if he had spent the time in any other manner. He carried away too, a good stock of health."

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 26, 1833.

### ANONYMOUS PUBLICATIONS.

The value of a poem or romance depends not at all on its truth; but simply on its power and beauty as a work of genius. It may therefore be properly published without the name of its author. The author may have good reasons for withholding his name. He may think that to announce himself to the world in connection with his book, would be to expose himself unnecessarily to an unpleasant sort of notoriety. He may wish to try the experiment of what he can do, before committing himself to do more. He may think that by remaining unknown he can most surely obtain the impartial opinion of the best judges as to the merits of his performance.

The value of an abstract discussion of some subject in science depends on its truth; but its truth depends not at all on the question, *Who wrote it?* Here are certain propositions mathematical, political, moral, or theological; the question is not *Who announces them?*—but, *How are they sustained?*—What reasons are there for believing them? Here are certain arguments; an argument from a sage is no better than the same argument from a child; an argument from a saint is no better than the same argument from a reprobate;—the only question is, *Are the arguments real?* are they fairly drawn? do they prove the propositions which they are intended to support?—The authorship of the book containing these propositions and arguments is a matter of mere curiosity; and that it is a matter unknown may be much for the advantage of the truth.

But a book appears which professes to give an account of certain matters of fact. It sets forth that a man has visited strange countries, has noted their mountains and rivers, their climates and productions, and the laws, religion, manners and characters of the inhabitants; and has here given the result. The value of the book depends solely on its truth. The question of its truth depends solely on the credibility of the writer. And who is the writer? The whole book is testimony; and who is the witness? No body knows. He has taken effectual measures to keep himself concealed. He may be a man of veracity; but if so why has he not given his name in pledge for the truth of his story. It may be that he is a "liar of the first magnitude,"—one to whom it might be said, "Fernandez Mendez Pinto was but a type of thee."

So of a book of history. A man sets himself to compile from records and memoirs, from published documents and manuscript journals and letters, in a word from all the materials out of which history is made, a true account of certain past events. Having finished his work he puts his name in the title.—Why? Out of vanity merely, and that he may have the credit of what

he has done? No, but as a pledge that he has acted the part of a faithful historian, so that if the book is found tinctured with unreasonable prejudice, if it perverts, contradicts, or discolours facts, if it wrongs the memory of the illustrious dead, the public may know who is responsible, and whom to visit with its blighting indignation. A history without the name of its author would deserve no credit till some competent person acquainted with history in its sources, should endorse it as faithful and true.

But here is a book which touches on some part of the history of our own times. It professes to explain events now passing, and to throw new light on the principles and motives of distinguished individuals. The value of the book depends entirely on its truth. Whether it is to be received as true depends entirely on the credibility of the author. Who is he? Is he likely to be well informed on subjects of this nature? Is he biassed by no personal or party prejudices? Is he a man known for coolness of judgment and accuracy of statement? We do not know. The author has chosen to conceal himself. We have a mass of testimony; but it is testimony for which no man is willing to be responsible. Who will believe such testimony? Who will believe testimony without a witness? If such testimony is to receive the least possible credit, whose character is safe for a moment?

Reader, these are days in which the great accuser of the brethren is busy with a thousand instruments of mischief.— Sometimes he operates as a spirit of suspicion, jealousy, and strife, among those who but for his wiles had been found side by side, making resistless inroads on his empire of delusion and spiritual wickedness. Sometimes he brings out some venerable father, to disturb the peace and mutual confidence of the churches by fears and anxieties about the orthodoxy of some useful fellow servant, or, of some class of zealous and successful ministers. And sometimes when he can do no better, he works upon somebody to publish anonymously a budget of stories calculated, so far as they gain credit, to destroy the reputation and influence of some of Christ's most useful and honored servants.

If you should see a pamphlet professing to be a statement of certain facts respecting such men as Dr. Woods, Dr. Spring, and Dr. Alexander,—facts which if believed would destroy public confidence in respect to those men, and put an end to their usefulness; and if you should find that the author had hid himself, and the publisher and the printer had refused to put their names upon the work; and if you should find this pamphlet thrown far and wide from some hiding-place to do its work wherever it might light;—would you believe the allegations of such a pamphlet? Or would you pronounce its author a malignant, yet cowardly calumniator?

Which is the worse? The ruffian who looks you in the face, and lets you see his eye of malice ere you fall? Or the assassin who stands concealed, and as you pass, stabs you in the back with his poisoned stiletto?

### TEMPERANCE SOCIETY.

The Rev. Dr. Fisk, President of the Wesleyan College in Middletown, delivered an address last Sabbath evening, in the Methodist Meeting House in this city, on the subject of Temperance.

We did not hear it; but it is highly spoken of by those who did, as being unanswerable and eloquent. The good effects of it were manifested by the formation of a Temperance Society, immediately after the meeting, of about 260 members, on the principle of total abstinence.

### IMPRISONED MISSIONARIES.

It is stated by a correspondent of the Journal of Commerce, on the authority of the Delegation from Georgia, that Messrs.



Worcester and Butler had actually left the Georgia Penitentiary, the place where they have been so long confined. As their unlawful and cruel imprisonment was the only question at issue between the United States and Georgia, their release has probably taken place at this time so as to free the President from the necessity of enforcing the laws, as he had pledged himself to do in his late Proclamation. We are glad if these holy men are set at liberty. But we did hope, on seeing the dignified stand which the President has taken in his late Proclamation and Message, that the persecutions they have endured for the cause of religion and humanity, would have called forth the protecting arm of the Executive in behalf of the helpless Cherokees, who are abused and persecuted and trodden under foot, in violation of the most solemn treaties, and in contempt of the highest tribunals in the land and the laws of Heaven.

#### AMERICAN TEMPERANCE SOCIETY.

The Fifth Annual Report of the American Temperance Society is published, and for sale by Messrs. Durrie & Peck of this city. It is an important document, making, together with an appendix, a pamphlet of as much interest as can well be comprised in 120 octavo pages.

The friends of temperance will perform an important service by giving to this Report, an extensive circulation. The avails are to be devoted to the promotion of the temperance cause. We shall make occasional extracts.

#### For the Religious Intelligencer.

Mr. Editor,—The following lines are expressive of a few thoughts, that were suggested by the account given in the Missionary Herald, of the probable fate of the much-loved Asaad Shidiak. If they are worthy of a place in the "Intelligencer," you will please to insert them.

#### THE MARTYR RESTS.

O BREATHE thy murmurs low! The Martyr's death  
Is ever like the morning cloud, that clears  
The misty sky of all its vapory doubts  
And airy fears, to open brighter far  
The light and glory of celestial day!  
To him, the transit is from *wo* to rest.  
Nor shall the death of Shidiak be loss  
To Earth. O mark JEHOVAN's hand!—and while  
In wonder wrapt, cease not to murmur praise.  
This name, He saw upon the records of  
ETERNAL LOVE, and bowed the heaven's to save  
From Hell's all-greedy jaws! A struggle rose.  
How vain!—for Satan's host, with hellish arts—  
With bribes, with threats, with torture's dreadful plea,  
The grasp of Love Divine, can never break.  
In chains of sin, Heaven saw the victim bound—  
And floating down the gulf of *wo*, secure!  
A gleam of Truth, its portals passed, and moored  
The soul to stem the torrent tide of sin,  
And mock the rage of Devil's leagued with men.  
Then Fury fiendish frowned her fire—and soon  
Inspired her *host allied on earth*, to swear  
By all the pangs of cruelty, that Heaven,  
Its chosen heir of bliss should never gain!  
But Truth, now anchored deep, and fast with chains  
Of holy love, the Martyr held secure  
Through all the storms of envy, malice, pride!  
His prison walls obscured no ray of God's  
Benignant smiles, but gleamed with glory, day  
And night—inspiring hope of vict'ry soon.  
Nor plea of friends, nor want, nor torturing pain  
Could move the eye of faith divine; till death

Had opened wide to view the realms of bliss—  
And Angels borne him on celestial wing,  
Where hosts of Martyrs rest and reign.  
At his approach, Heaven's highest arches rung—  
But soon a sudden stillness reigned; while all,  
In silent rapture, gazed on Mercy's smile,  
And Justice's full assent, to see him crowned!  
Then rose sublime, SUPREMACY GREAT, and said—  
"Keep silence Heaven! and breathe thy praises low;  
Till Hell has learned, that Martyr's blood, in vain  
Is spilt to serve its fiendish purposes.  
For every drop, a host of foes shall rise  
To storm its "hold," however "strong," with means  
Itself hath planned—yes, planned *against itself*!  
Go—Angel great of Providence—unite  
Thine all to spread through earth, both far and wide,  
The news—the life, the death of Asaad.  
His friends—the Church shall hear and sympathize—  
Then urge anon her chariot wheels of love,  
Till from their glowing speed, celestial fire  
Shall burst abroad, and lumines Earth around!"  
The Angel flew—and silence fled before  
The rapturous plaudits of the Martyr's host!  
The lost *woe*, all trembling stood! their look  
Was direful hate, but breathing wrath, in vain.  
The earth received an impulse—felt and praised—  
And Heaven again rolled on its wonted song! R.

#### [For the Religious Intelligencer.]

#### CIRCULAR.

To the young men receiving the patronage of the American Education Society:—

Dear Brethren,—The special object of this communication is to direct your attention to the Annual Concert of prayer, in behalf of the American Colleges. This concert was established in 1823. The last Thursday of February in that year was set apart by "a number of the friends of Zion, as a season of fasting, and spiritual and united prayer, that God would pour out his Spirit on the Colleges of our country." From that time to the present, this day has annually been observed by multitudes, who love Zion and pray for her prosperity. The last Thursday of February is rapidly approaching. Pray, then, to "stir up your pure minds by way of remembrance" to this vastly important subject, and, if possible, secure your fervent, importunate, and united intercessions at the throne of grace, on that memorable day, that God would cause his Holy Spirit to descend upon our Colleges, like a mighty rushing wind. There are several motives for the performance of this duty.

1. God does hear and answer prayer. He has said, "Ask and it shall be given you," and he has expressly promised the Holy Spirit to them that ask him. That God has answered prayer, offered for our Seminaries of learning, is strikingly manifest. His declaration has been fulfilled, "before they call I will answer, and while they are yet speaking, I will hear." In some instances revivals have commenced on the very day of the Concert. The Lord has been there, by the special influences of his Spirit. In a single revival at one of our Colleges, sixty individuals were hopefully converted to God, and, in three successive revivals at another College, seventy students gave evidence of a change of heart. In the year 1831, there was a revival in fourteen different colleges, and between three and four hundred young men in these Institutions were apparently brought to a knowledge of the truth, as it is in Jesus. Since the establishment of this concert of prayer, more than a thousand individuals in our public Seminaries, it is believed, have been made the subjects of true vital godliness. Through these

effusions of the Holy Ghost, what an amount of good has been accomplished! how much talent and influence have been consecrated to Christ and the church, which otherwise might have been wasted—worse than wasted! What a powerful motive to prayer is the consideration, that God heareth, and answereth the supplications of his people!

2. A large number of beloved youth in our colleges are still in an unconverted state, "having no hope, and without God in the world." This probably is true of from two thirds to three quarters of the whole number of students. How many of these select young men of our land, each one possessing a soul infinitely more valuable, than ten thousand worlds, and destined to eternal weal or woe, are now crowding the way to eternal destruction. Human efforts alone are inadequate to save them. They must everlastingly perish, unless God interpose by his grace. And he will convert and save in answer to prayer.—Who, then, will not pray for the conversion of these dear youth? Who will not wrestle with the Angel of the covenant, and say in the language of prevailing Israel, "I will not let thee go, except thou bless me."

3. Our colleges exert a mighty influence upon the community. Here will be educated our legislators, judges, lawyers, physicians, and ministers. Every one who receives the honors of college will affect by his sentiments and example, at least a thousand souls around him. These Institutions, therefore, will be fountains of corruption and death, or of purity and life.—How important, then, that "holiness to the Lord" be inscribed upon all our Halls of science—that these fountains be pure, sending forth healthful streams to make glad the city of God. But should the Holy Spirit be withheld from them, they would be like the mountains of Gilboa, having no dew nor rain.—Prayer, therefore, should be made without ceasing of the churches unto God for them.

4. By revivals in these Institutions of learning, a large number of our youth would be brought into the ministry. Between two and three thousands, now in a course of education, might thus be secured to Christ and the church. These thousands might preach the gospel to as many millions, and be instrumental in the salvation of multitudes. Let then, every one who has an interest at the throne of grace, pray particularly for revivals of religion in all our colleges—"pray the Lord of the harvest that he will send forth laborers into his harvest," that the earth may be gathered.

In view of the above remarks, dear brethren in Christ Jesus, let your spirit be stirred in you. Present this subject for consideration at your Monthly Concert on Thursday evening, immediately succeeding the first Monday of February. Think, converse, and pray much respecting it. Remember it especially in your prayers the evening before the day of concert, and sanctify yourselves for the occasion, by examining your own hearts, confessing your sins, and beseeching God for Christ's sake to forgive you, and prepare you for the solemn services of fasting and prayer. When the day of deep and affecting interest shall come, rise early in the morning and offer your sacrifice. Spend the season in fasting, supplication, and other religious duties, unless college exercises should necessarily interfere with such a disposition of your time. Dear brethren, pray with the spirit of Jeremiah, when he pathetically exclaimed, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Pray in faith and hope—pray till the blessing come. "What things soever ye desire," (according to the will of God,) "when ye pray believe that ye receive them, and ye shall have them." "And it shall be said in that day, Lo! this is our God; we have waited for him and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

In behalf of the Directors.

Rooms Am. Ed. Soc., Boston, Jan. 1833.

From the New York Evangelist.

## VALUE OF INFIDELITY AS A REFORMING PRINCIPLE.

[Continued from page 515.]

As an illustration of the points of difference now under consideration between christianity and infidelity as a means of reforming mankind, we may refer to the history of the American Temperance Society. Many years ago, a gentleman of considerable standing and talents, who we believe is by no means unwilling to be openly known as an unbeliever, published a treatise in which he maintained the doctrine of total abstinence. But the ravages of intemperance remained unchecked, and the patriot and the father mourned uncomforted at the prospects which were held out respecting the future. Now let us see how a christian reformer goes about this business. Becoming convinced in his own mind that a conscientious and total abstinence from ardent spirits is the only preventive for the growing ravages of drunkenness, he began by endeavoring to persuade some of his neighbors to abandon the moderate use of all spirituous drinks. A Christian himself, he was surrounded by other Christians, already accustomed to acts of self-government as well as of benevolence. And he could sway their minds at will, just so far as he could show them that a particular course was calculated to please that UNSEEN BEING, whose will was law to them. Having persuaded a few families to banish liquor and thus secure themselves and their children against the foe, he brought into the work the "spirit of association," that mighty power, of which christianity alone can effectually avail itself. They united, in a solemn pledge or agreement, not only to abstain themselves, but to do all in their power to induce others to abstain. Now he has, what Archimedes wanted, a standing place to move the world. The reform has actually begun; and those who are themselves reformed are engaged to carry on the work.

In the mean time, our Christian reformer takes pains to possess himself of a good store of facts and authorities. He collects instances of intemperance, the causes and growth of the drunken appetite, the opinions of professional men, and the experience of practical men, all over the country, and in every line of life, demonstrating not only the safety but the advantage of total abstinence in every possible situation. He then goes to another town, and tells the people this new doctrine, enforced by his facts, and exhorts them to adopt it; fortifying every appeal by considerations drawn from christianity, and particularly from what christians believe of the awful doom of drunkards in a future state. As he descends from the pulpit, one comes to him and says, "If this is true, I will never drink ardent spirits again as long as I live." Another says, "I am astonished that we never thought of this before." Another is struck with wonder that he has not long since made himself and all of his family drunkards. And while their minds are alive to the subject, he tells them about the agreement which his neighbors have formed, and the good effects it will probably have. Soon he hears that they too have united in a pledge to use and promote total abstinence.

At this stage of the business, it was natural that the thought should arise, in a mind bent on doing good, "If these facts and arguments, light and love, thus presented, will persuade people in two towns to quit the use of spirit, why will they not do the same in all towns?" It was a simple principle indeed; but every thing great has a simple principle. After consulting with a few men of like spirit, a society was formed for the express purpose of disseminating the doctrines of temperance. Our country had groaned and almost despaired, under the pressure of this evil. But when it came to be announced that it could be all removed in one generation by the simple process of every sober person's leaving off drinking, it seemed to thinking

minds like sudden light from heaven. And one and another and another, wherever the subject was presented, exclaimed, "This is the principle, that will not only secure me from being a drunkard, but will save my country from destruction. And I will not only embrace it myself, but I will give money to support men who shall go and carry the subject to others."—One said, "I will give five hundred dollars," and another, five hundred dollars. Many gave one hundred each; and even the poor, degraded drunkard, who had groaned under the inexorable tyranny of this appetite, which his neighbors contributed to foster—even he saw the dawn of hope in the principle of total abstinence, and resolved that, at any rate, he would try it. The Christian principle that if any thing is to be done, there must be somebody to do it, and he must be supported while doing it, was put in practice. And men of talents and character were found, and employed, and supported, to scour the country, proclaiming every where the new doctrine of total abstinence; and they marked their path all around, by the visible and effectual reformation of the people. And, now, in seven years since the first association was formed at Andover, the habits of a whole nation are so far changed, that to think of the manner we used to trifle with destruction in the shape of alcoholic drink, appears like a dream. And *American Temperance* begins to be talked of all over Europe, with almost as much surprise as *American Liberty*.

Let us see a little, how this illustrates the practical, business like character of Christianity, and its comparative value as a reforming principle.

In the first place, the agents had one object which was their leading one, and which they were not ashamed to avow. That was to make their hearers better. They did not gather a parcel of discontented laborers together and harrangue them for the purpose of making the rich better. But they applied to their hearers personally. In the next place, they showed that they were in earnest, by immediately adopting "measures," to ascertain the results of their labors. It is common, after a temperance meeting, to call out those who are prepared to adopt the pledge; and let them signify it, either by rising up or by coming forward and signing the constitution. Another thing was, that the men who made the appeal addressed the conscience, or sense of right and wrong, of their hearers, and turned their minds to the question of duty; while at the same time they had an advantage in having many hearers who were already in the habit of listening to the voice of conscience. It is indeed a lamentable fact, that many *professed* Christians show so little sensibility to the claims of duty. But we ask any candid observer to go first into a Christian, and then into an infidel assembly, and listen to the instructions, and watch the countenances, and study the characters, in the respective places; and then decide in which meeting he should expect to enlist the greatest number in favor of an object requiring self-denial, barely by showing that it is a duty to promote it.

We have in our view another exemplification of the effective character of Christianity, in contrast with the inefficacy of infidelity. A few years since, Robert Owen (the father of R. D. O.) came to this country to establish his new system of human society, which was to secure universal order, virtue and happiness, without any of the evils of government or religion. In his travels he visited Washington city, during the session of Congress; and we remember that some gentlemen, intelligent and practical enough on other subjects, were quite captivated with his ideas on morals and education. He established a community after his own pattern, in Indiana, not far from Cincinnati; and we believe collected together a large number of persons, some of whom invested a good deal of property in the common stock, which we apprehend never yielded them a dividend, either of interest or principal. Owen,

however, took care to keep title deeds enough in his hands to secure himself from loss. We will not speak of the history of this infidel reform any farther than to say, that though 10 years have not rolled by since the project first commenced, yet if it were not for the art of printing, those who have come upon the stage of action within three years could have no means of knowing that such a project had ever existed. So completely have all traces of its effects been blotted out.

Not far from the same time, a young American of liberal education, commenced a work of reformation upon Christian principles. It was a fact and not a speculation, an appeal to his humanity, not to his imagination, which first directed his thoughts to this particular topic. A young man who had formerly been for a time, under the instruction of this individual, committed a crime for which he was sentenced to the state prison in Massachusetts. With the hope of redeeming this youth, our Mr. D. frequently visited the prison; and there he learned the state of society that existed in that institution. By inquiry of prisoners after their release, and by the exercise of a peculiar tact for acquiring intelligence, he learned the extent of the evils which were produced by the existing system of prison discipline. Thus he "founded the edifice of his philanthropy upon the firm foundation of facts."

He learned that the prison was a school of crime, furnished with the ablest teachers, and filled with the aptest scholars, enjoying the best apparatus and the greatest facilities for improvement, and supported at the expense of the commonwealth. Here they learned a peculiar language, by means of which thieves, and counterfeiters, and swindlers, and murderers, could transmit information to known associates in any part of the U. States. Here every young criminal of talents was taught the art of picking pockets, and opening doors, and entering houses, &c. The discoveries which D. made were perfectly astonishing. He learned their dialect, he possessed himself of their tools, he found out many of their associates and their haunts, his knowledge was such, that his name soon passed from prison to prison, as one who was highly dangerous to the fraternity of villains. He also learned the abominations which were practised in the night rooms, so horrid and unnatural that the most hardened criminal never could speak of them without blushing. Having opened a mine of facts which might be rendered valuable to humanity, he laid them before a few philanthropic individuals in Boston; and by them he was encouraged with assurances of support while he should visit other prisons. He accordingly visited Newgate in Connecticut, and found out more than all its keepers and superintendents had known in thirty years, of the things that took place in its horrid caverns, and the moral influence it was exerting upon the state of society. He also explored the old and abominable Greenwich prison in this city, and the Walnut street prison of Philadelphia, the fittest emblem of hell upon earth. Thence he visited Auburn, and there saw what appeared to be the first step toward removing the evils he had discovered every where else. It was, *silent labor by day and solitary confinement by night*, keeping the convicts always under the eye of the officers, and never permitting one to hold intercourse with another in any way. These facts were the basis of more extended operations. The Prison Discipline Society was formed, for the purpose of investigating the whole ground of imprisonment, and every topic connected with it, and of carrying the information to the hearts and minds of a free and intelligent community, so as to produce a universal reform. That society has now published *seven* annual reports; and we are willing to weigh those seven reports against all the books that infidelity ever issued, for the mass of available facts and *practical* principles they contain, that are calculated to make mankind better.

[To be Continued.]



From the Spirit of the Pilgrims.

### ON THE STUDY OF DOCTRINAL TRUTH.

(Concluded from page 540.)

3. A clear and full understanding of divine truth will contribute to solid Christian enjoyment. I am all along supposing the heart to keep pace with the understanding. There can be nothing plainer than that religious happiness does depend in a great measure upon religious knowledge. Suppose an untaught heathen were made holy: though there would be peace and quietness in his bosom, there would be comparatively but little positive enjoyment. How much does the enlightened Christian's happiness depend upon his contemplations of the character of God, the glorious system of salvation through Christ, and the prospects of the eternal life to come. On all these points, the views of a sanctified pagan must be very obscure. And even in Christian lands, there are believers, whose conceptions of these things are very dark and limited, compared with their opportunities and privileges. In consequence, they rob their souls of much pure and exalted enjoyment. But those who take a higher stand, and attain to larger views, are more blessed. As they love truth, the more of truth they see, the more they rejoice. As they love God for his attributes, the more they apprehend of those ineffable attributes, the more exalted is their happiness. President Edwards undoubtedly saw much more in the divine character and government, calculated to raise and ravish a sanctified soul, than Christians of ordinary attainments in divine truth.

I will here remark a moment upon the nature of religious enjoyment. True religious enjoyment is that, and that only, which results from a perception of truth. It is feeling in view of truth. All that feeling and excitement which has no connexion with truth, is of a spurious kind. Undoubtedly, a great deal which passes for religious enjoyment, is nothing more than mere animal enjoyment. It is a mere excitement and glow of the passions and animal feelings, without any proper, rational, and religious cause. It has been often observed, that those whose views of truth are limited and obscure, are apt to resort to irrational means to produce feeling. It must come in some way; and as it cannot be obtained directly from the source of light and life, it is wrought up and sustained by artificial applications and stimulants. But this is wrong and ought not to be encouraged. The Christian who takes this course is in a dangerous state. His very pleasures are sickly and are wasting him away. That Christian is going down in strength and manliness, who is always wanting to feel, never wanting to learn. Such a person has as really missed the true spirit of christianity, as the one who lays all his stress on knowledge to the exclusion of emotion. The former evil I have thought is the more prevalent among evangelical christians at the present day. I will not say that religion is made too much an affair of the heart; but I do say that it is not enough made an affair of the head. To preserve and exhibit it in its strength and glory, it is necessary that both these parts be kept along equally and harmoniously together.

4. I will just add, that a clear understanding of the system of revealed truth will enable christians to be much more useful than they can be in a state of ignorance. Truth is the instrument of sanctification. Those who understand it and employ it for this end, will to some extent succeed. For God will bless his truth where so employed. He meant it should be used in this way. He never intended that it should remain wrapt up a dead letter in the Bible, but he transferred it to the minds and hearts of his people, from them to proceed with a living energy, and by them to be wielded as the *Sword of the Spirit*. Especially at the present day, when private christians are called upon so extensively to be teachers of religion, they should endeavor to make the highest acquisitions in their power, and strive to

attain to clear, systematic, impressive views of the doctrine of christianity, that they may communicate them clearly and expressively to the minds of others. In this way, light and holiness may be extensively diffused, and the humblest disciple of Jesus may be the blessed instrument of leading some unrenewed soul to the cross of Christ.

The discussion of this subject will not be complete without some directions adapted to guide and assist in acquiring a better knowledge of truth. There is room to do little more than barely to suggest a few of them.

1. The first and most important direction is *Study the Bible a great deal*. This is the grand fountain of religious knowledge. Much has been said of reason; but reason in its highest state of cultivation will never be able to furnish the world with a new religious truth. All that ever can be known in this world on those subjects which relate to God, the soul, and eternity, is recorded in the Bible. This, however, is not saying, that all is now known that ever will be known. Without doubt, there is yet much to be learned from the Bible. The deepest minds hitherto have not been able to fathom this ocean of light. Some future holier generation will go deeper than any who have preceded. Undoubtedly, all the great and essential doctrines of the Bible have been in the main correctly understood. This was the case many centuries ago. The mass of true christians from the time of the Apostles to the present, have agreed in understanding the Bible to teach those fundamental truths which now constitute the Evangelical System. Still, it is probable that many very important things are yet to be drawn from this sacred fountain. The scope of its doctrines and precepts are to be in some respects better and more thoroughly and faithfully applied to the direction of human affairs. On this account it is important that the Bible be studied thoroughly. There is often a temptation to pass over it casually, as a mere matter of present devotion. A cursory perusal may to some extent answer the purpose of devotion, but not the purpose of an increase in religious knowledge. To effect this we must study the Bible with care and scrutiny. We should often imagine the question addressed to us, 'Understandest thou what thou readest?' We can derive knowledge from the Bible only by understanding it. Let this then be a prominent object, to comprehend, as far as possible, what is contained in the passage contemplated. And there is another maxim which needs to be repeated: When we do understand the mind of the Spirit on any subject, we have arrived at our limit. We must accept and believe it. Reason must implicitly bow to the teaching of God. If we refuse, we exalt our own opinion above the truth and intelligence of Jehovah.

2. While the Bible is made the only original source of religious knowledge, the standard by which every thing else is tried, we may with propriety and profit read the works of pious and judicious authors, in which the great truths of the Bible are systematically arranged, explained and defended. I think it highly important that at least some one treatise of this kind be by every christian thoroughly perused and studied. A prominent advantage of this course is; the truths are seen in their mutual connection and dependence, reflecting light on each other, and constituting a grand, beautiful, harmonious whole. Much, I am sensible, has been said against systems, and against all expression of what we believe in a concise, definite, systematic form. But what has been said has been destitute even of a decent plausibility. "To be without system," says a good writer, "is nearly the same thing as to be without principle." Surely if a person has any definite points of belief, so far he has a system; and just in proportion to the distinctness of his views of the various points of his belief, is the perfection of his system. "I never recollect," says the excellent Andrew Fuller, "to have heard any objection to systematical divinity with regard

to practice. Let a christian, utterly unacquainted with human writings, take his Bible with a view to learn the mind of God upon any given subject,—suppose it be the duty of parents; he will naturally collect all the passages in the sacred writings which relate to that subject, arrange them in order, and from the whole, thus taken together, regulate his conduct. For this no one will think of blaming him; yet this would be acting systematically. Let him do the same with respect to every other duty, and he will be in possession of a body or system of practical divinity."—Let him proceed still farther, and collect from the whole canon of Scripture the points which God has recorded for our belief, and he will then have a system of doctrinal divinity. And what crime has he committed in doing all this? He has merely studied the Bible thoroughly, and endeavored to learn what it teaches on every important point of faith and practice.

3. It is highly advantageous to associate for the purpose of increasing in a knowledge of divine truth. The understanding enlarges with peculiar rapidity, by thus becoming mutual instructors in the things pertaining to the kingdom of God. The mind is so constituted, that it will move on more rapidly in the career of knowledge when joined with others, then when it keeps entirely by itself. This is not the place to attempt an explanation of this fact. It is true, I believe, in its application to any kind of knowledge. Take, for instance an adult class in a Sabbath School. The individuals so associated, will make larger attainments in religious knowledge, than they would be likely to do in any other way. On this principle, Bible Classes are highly advantageous. It is not the amount of instruction communicated which constitutes always the chief benefit, but that the mind is moved to thorough and interested inquiry for itself.

4. Prayer is an indispensable means of increasing in religious knowledge. But prayer alone will not answer. He who should depend upon this, without other efforts, would most certainly fail of his object. Prayer must accompany the appointed labor. It must always be for a blessing, not upon idleness, but upon diligence. There is such a thing as spiritual illumination. Christ does now for his people, what he did for his disciples a short time before his ascension. He opens their understandings, that they may understand the Scriptures. He has power to do it, and there are promises to this effect. Now if any man will put himself humbly and prayerfully under the teaching of the Holy Spirit, he will not mistake. He will not be left to believe a lie. He will be divinely enlightened and guided in his investigations, and will be led to see and acknowledge all the great truths of revelation.

A person of prayer will not only be likely to come to evangelical conclusions, but by proper diligence, the sphere of his view will be greatly extended. God by his Spirit will raise his feelings and enlarge his conceptions. He will often be in frames of mind, when the Bible will be unusually replete with delightful meaning. It was so with that spiritual man, President Edwards. "Often times, when reading the Scriptures," he says, "every word seems to touch my heart. I feel a harmony between something in my heart, and those sweet and powerful words. I seem often to see so much light exhibited in every sentence, such a refreshing food communicated, that I cannot get along in reading, often dwelling long on one sentence, to see the wonders contained in it, and yet almost every sentence seems to be full of wonders." With a frame in some degree like this, with a mind enlightened and elevated by that same Spirit which dwelt in that holy man, we should make rapid advances in the knowledge of divine truth. We should acquire more by the efforts of one day, than by the labor of a week, when in a worldly, clouded frame.

5. Growth in holiness contributes to growth in religious knowledge. The spirit of disobedience is always

a blinding spirit. Sin will cloud the mind. It is a film over the spiritual vision. It is on account of sin, that the heathen have learned no more of God from the works of his hands. Were sin entirely removed, they would soon learn the character and will of their Creator. Were it removed from the minds of those who are blessed with the Bible, they would behold wondrous things out of the law of God. The avoidance of sin, then, is necessary to a rapid increase in religious knowledge. We must purify our minds if we would enlarge and bless them with the light of truth. "He that doeth the will of God shall know of the doctrine."

Finally, in all our examinations, let us remember that divine truth is not a matter of mere idle curiosity and abstract speculation. It comprehends all that is valuable in the soul; it involves all that is momentous in eternity. The system of the Bible is adapted and intended to humble us. According to it, God is a righteous Sovereign, and we are rebels, already condemned and justly deserving everlasting punishment. If we are ever saved, it will be by mere mercy, bestowed on condition of repentance for sin, and faith in the merits of a crucified Redeemer. Endless happiness or woe awaits us. Infinite motives urge us to our duty. Time hastens. Death will strike soon. After a few more suns are set, eternal wrath or glory will be ours.

DALETH.

*Dismissal of Dr. McAuley.*—The Second Presbytery of Philadelphia have resolved, that from and after the expiration of the present month, the Rev. Dr. McAuley shall be released from his pastoral relation to the Tenth Presbyterian Church in Philadelphia, and shall be dismissed to the Second Presbytery of New York; that he may become pastor of the Murray-st. church, which was formerly under the care of Dr. Snodgrass, and formerly of Dr. John Mason. The removal appeared so clearly the duty of Dr. McAuley that his congregation were constrained to determine that they would make no opposition. He leaves us a brother beloved, from whom we reluctantly part; but in the circumstances in which he is placed by the congregation calling him, we cannot say "Stay." His public usefulness, in consequence of his long connexion with the American Bible, Tract, and other Societies, located in the city of New York, will probably be greater in that place than here. His departure, we trust, will be the means of preserving and building up an important church there, without doing any permanent detriment to his beloved and prosperous flock here; over whom he had been a shepherd for three years.—*Philadelphian.*

*Vacant Churches.*—At the expiration of the present month there will be four large Presbyterian congregations in Philadelphia destitute of pastors. How they are to be suitably supplied we cannot divine—but the Lord will provide.—*Id.*

## Temperance Reform.

[From the Genius of Temperance.]

### ALCOHOLIC MEDICINES.

"THE MEDICAMENTUM."

New-York, Jan. 1833.

DR. M. HITCHCOCK:

Sir—As you have declared the amount of alcohol in your "medicamentum"—"intoxicating to a child," and pronounced me "intemperate" for holding a contrary opinion, you have laid down a "principle" against which a large portion of the friends of temperance most solemnly protest, and you are still called upon to sustain your position. If you persevere in declining it, your silence will furnish no reason for mine, and I shall not cease to demand of you and all others, who persist

in the medical use of alcohol, a rational defence of the practice. If my supposed treatment of you, precludes a reply, on your part, the same reason will not apply to all others, unless, indeed, my attack on alcoholic medicines be construed into an attack on their "business."

In a former letter, I endeavored to expose the arrogance which would claim for either of the learned professions, such an exclusive knowledge of their principles, as should lay a foundation for implicit confidence in professional opinion. I claimed, for the common people, the same right and capacity to understand and decide, in respect to medical questions, that they exercise in respect to legal, legislative, theological, and ecclesiastical questions; in other words, that mankind are as competent to judge of the treatment of their bodies, as they are to judge of the treatment of their minds, being quite as capable of physical, as of metaphysical knowledge.

This claim implies that people *can* and *do* know something of medicine. But I am now prepared, sir, to go a step further, and to say that a knowledge of medicine is *not requisite* to a decision of the question at issue. That is to say, a man of common sense and common intelligence may arrive to the certain conclusion that alcohol ought not to be used in medicine, without any knowledge of what is properly distinguished as medical science. I will illustrate and prove this.

Suppose you wished to emigrate with your family and fortune to India. You knew nothing of navigation—had never "boxed a compass," taken "an observation," or even learned to know "a marline-spike, from a main-top-mast." What would you do? Why, perchance you might employ some able nautical commander to convey you thither. With his assistance, you might purchase and freight a vessel, set sail, and soon be out of sight of land and off soundings. What patient was ever more at the mercy of his physician? But would your faith be implicit? Let us see. In about sixty days you desery land. "What land is that, Captain?" say you.

**Captain.** The cape of Good Hope, sir.

**Yourself.** So I supposed, sir. But why are you heading your vessel for it? You don't mean to put in there!

**Captain.** Certainly I do.

**Yourself.** But don't you know the British Government hold it, who are at war with our nation? My vessel and cargo will be confiscated, and I and my family made prisoners of war!

**Captain.** I can't help it. I must stop there.

**Yourself.** Why must you?

**Captain.** Oh! you know nothing of navigation, and cannot understand the reasons. But I can show you that nautical men are of my opinion. Here are the directions of the Hon. East India Company, explicitly requiring all their Captains to water at the Cape of Good Hope.\*

**Yourself.** Positively, Captain! you shall not run the vessel into the harbor.

**Captain.** Positively, sir, I will. What do you know about navigation? I'm a regularly bred mariner. Here is my diploma.

**Yourself.** [Seizing the helm.] Go below, sir, with your diploma! Helm's alee! Here Jack! I'll be captain, and you shall be mate. I'll run the risk of reaching India *without* a regularly bred Captain, rather than throw away myself, my family, and my fortune!

Would not this be your course, sir? No doubt it would, and you would act wisely. And give me leave to say, sir, that every man of common sense, who sails on the ocean of life, with a beloved family, and with a

\* Literally the fact. These absurd instructions, obsolete in practice, are nominally given to every English East Indianman, to this day.

precious soul on board, bound for eternity, exposed to all the enemies that war against him, and in full view of that "Cape of storms" that has wrecked so many a proud bark, however ignorant he may be of the construction and proper management of his outer "vessel," would do far better to attempt the dangerous voyage alone, than run the tenfold hazard of utter and irreparable destruction.

It required no knowledge of navigation to decide that the vessel ought not to touch at the port of an enemy, and need not. It requires no knowledge of medicine to decide that the deadliest enemy of the bodies and souls of men, ought not, and need not be resorted to for the advantage of either.

Without the least knowledge of a given science, I may infallibly know that certain conclusions of scientific men respecting it, are false. My knowledge of facts depends not, for its foundation, upon a knowledge of their theories. When, for centuries, men of science denied the possibility of the falling of stones from the clouds, their scientific denials furnished no reason why the peasantry who witnessed such phenomena should discredit their senses. And when learned ignorance, at the present day, affirms the innocence of alcoholic medicine, such affirmations furnish no reason why the common people should discredit, or forget, or conceal the fact, within the compass of his own observation, that it is slaying its tens of thousands.

Truths agree with each other. And no man's knowledge, pretended or real, on a subject I have not examined, shall force upon me conclusions inconsistent with ascertained truths, on subjects I have examined.

For example:—The following truths are within the compass of every man's knowledge, in this and of light and of Bibles. God is a benevolent being; the lover of virtue, and the hater of moral evil. He made the human body, and the human mind. He knows all their necessities, and all their relations. It is a known fact that alcohol destroys that body, and depraves that mind. It is a known fact that the appetite is brought into slavery to that poison from the smallest beginnings, so that no man can be certain of safety, who does not entirely abstain from it. These are facts which are known, nor is this knowledge destroyed, by any supposable ignorance of other things.

Now then, a man comes forward and asserts the innocence of the medical use of alcohol. What do I need to know, in order to contradict him, with perfect propriety? Must I know all that he knows, about medicine? Is it necessary that I should be familiar with his theories, and his technicals of science? By no means. It is sufficient that I know the facts just enumerated; for these, of themselves, are a sufficient foundation, on which to stand, in denying the innocence of using alcoholic medicine. Such a practice can never be innocent, while it tends to transgression. No plea, even of necessity, could it be made, should weigh a feather—for what is a necessity to transgress? But the pretended necessity is easily disposed of. The God who made us, has never made it necessary that we should place ourselves at the mercy of appetite, and put it out of our power to avoid sinning, in order to preserve or restore the health of our bodies. The pretence is a blasphemy upon his moral perfections. I can no more believe that a benevolent and holy being has made the medical use of alcohol necessary, than I can believe he has made it necessary for me to put myself in a condition, in which an effectual effort to avoid sinning against him would be out of the sphere of my moral and physical faculties. Wherever the doctrine comes from, by whomsoever it is maintained, I denounce it demonstrably false, because demonstrably inconsistent with the first principles of natural and revealed religion. These principles, I know will stand, and that, amid all the "oppositions of science, falsely so called."—But I intend soon to present some facts relating to the history of alcoholic medicines, and their effects.

WILLIAM GOODALL.



## Revivals.

[From the Boston Recorder.]

### REVIVAL IN WALPOLE.

It is both a privilege and a duty for the church to recount God's special interpositions in her behalf. For, while it gives expression to her gratitude and shows forth his praises, it may be the means of awakening careless sinners, and often is the means of reviving the hope, and strengthening the faith of his people. David, after celebrating a special deliverance, says, "Many shall see it, and fear, and shall trust in the Lord." And, Mr. Editor, it is with the desire and hope that such may be the effects, that I send you the following notice of the Orthodox church in Walpole, Mass.

This church is one which, like many others, rather than renounce the faith once delivered to the saints, went out from its former place of worship, as did Abraham from his father's house, not knowing whither it went;—whether it should be scattered, or gathered and led by the good Shepherd. It was organized a little more than six years ago, at which time it consisted of 29 members, only 5 of which were *pnauics*. But soon the Holy Spirit began to descend upon it—cases of awakening and of hope occurred, and its number was increased. A house of worship was erected during the following year, and the church continued to receive accessions till in the Autumn of 1831 its number was 68.

At this time a series of meetings were held which continued four days. When these meetings began there was no appearance of special seriousness among us; but, as they continued from day to day, a deep and increasing solemnity pervaded the minds of all, inasmuch that many, at the close of the meetings, were convinced of sin, and one or two hoping in the mercy of God. From this time there was truly an outpouring of the Spirit, and a scene was witnessed in which angels rejoiced. The word spoken was like good seed sown in good ground. All around it was springing up and bearing fruit unto eternal life. Every heart was full of emotion—every countenance testified to the interest felt in the great concerns of the soul, and little seemed necessary to be done, but to present Christ crucified to awakened sinners as the way of escape from the wrath to come. This happy state of things continued 3 or 4 weeks, during which time we could hardly go abroad, meet together, or separate, without hearing that God had delivered one and another from the power of darkness and translated them into the kingdom of his dear Son; and those too, in some instances, whom we had least expected, inasmuch that we stood amazed at his power, condescension and love. Then it was that parents received their children, and children their parents as if from the dead. For God who is rich in mercy, for the great love wherewith he loved them, even when dead in sins, had quickened them and raised them up together with Christ. Then the cares of the world were lost in the absorbing concerns of salvation, so that in the house and by the way, when we laid down and when we rose up, "our theme was all redeeming love;" and it seemed as if those days of joy could not end, till they should fade before the brighter days of heaven. And now that they are past, it is gratifying to contemplate them, and to speak of them to the praise of the riches of sovereign grace, especially in connexion with the close of the year—a year which this church will long remember as that in which its number was increased by the addition of 52 members. Most of them are the fruits of the revival just noticed. Some, who obtained a good hope through grace at the same time, have united with other churches, while others of like character have not yet connected themselves with any church.

This church, at the present time, consists of one hun-

dred and twenty members. Thus have a few become a great company. It is the Lord's doing, and is recorded to the praise of his name, and for the encouragement of his people, as adding to the evidence, daily accumulating, that they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.

For the encouragement of Sabbath School teachers, it should be added, that a large proportion of those, made the subjects of redeeming love during the above revival, either were or had been, connected with the Sabbath School in this place. And in general they that had previously been most attentive to the means of grace, were the ones who were made the subjects of distinguishing mercy when the Lord appeared in his glory to build up Zion. Thus was it seen, that there is an intimate connexion between using the means of grace and the attainment of salvation—that it is not a vain thing to serve the Lord.

ASABEL BIGELOW,  
Walpole, Jan. 1, 1833. Pastor of the Church.

From the Presbyterian.

### NORRISTOWN, PA.

Dear Sir,—I doubt not that it will be gratifying to many of your readers to hear that there is a very unusual attention to the subject of religion at Norristown, about sixteen miles from Philadelphia. Some weeks since, the brethren of the Baptist Church held a protracted meeting in that place, when many professors were stirred up to greater diligence in the discharge of duty, and many who had been halting between two opinions, were brought out on the Lord's side. Some were awakened from the death of sin, and have since given good evidence that they are in earnest in searching after true wisdom.

Several ministers of the Presbyterian Church assembled in Norristown on the 1st of January, and resolved to make such efforts in the fear of God, as they believed best calculated to promote the good work already begun. Frequent meetings were held, until the evening of the 4th, when the brethren had to separate for their respective charges. It is impossible to say how many received lasting benefit during this solemn and most interesting season. But the session of the church say they have nearly forty applicants for admission to the Lord's table, and the writer supposes that nearly forty more are earnestly seeking salvation. These things, blessed be God, are now so common, as not to excite admiration. But when we reflect upon the low estate of religion for years in the region of country around Philadelphia, and remember that the united churches of Norristown and Providence, and the church at Abington, are the only Presbyterian churches in Montgomery county, embracing a population of nearly 40,000 souls, and that the congregation of Norristown is yet in its infancy, the facts given above respecting the present state of religion in that place are truly encouraging, and must furnish matter for grateful aspirations to him, who is pouring out his Spirit upon the churches.

## Obituary.

"Man giveth up the ghost, and where is he?"

### DIED.

In this city, on the 18th inst., Josephine, youngest daughter of Addin Lewis, Esq., aged 3 years and 11 months.

In this city, on the 13th inst., Mr. John Spencer, aged about 44.

At Derby, on the 18th inst., Mrs. Lois Carrington, wife of Dea. John Carrington, aged 67.

At Bethlehem, on the 6th inst., Mr. John Prentice, aged 79.

At Saybrook, on the 10th inst., Mr. Samuel Hart, aged 53—universally esteemed in all the relations of society.

At Waterbury, on the 7th inst., Mrs. Giles Daley, aged 76, a soldier of the revolution.

## A GREAT WORK NEARLY FINISHED.

From Dr. Carey to Mr. Anderson of Edinburgh, dated Serampore, 17th May, 1831.

With respect to myself I consider my race as nearly run; the days of our years are threescore and ten. I now am only three months short of that age, and repeated bilious attacks have weakened my constitution, but I do not look forward to death with any painful anticipations. I rejoice in the complete and full atonement made by the death of our Lord Jesus Christ; I rejoice in the free grace of God as published in the Gospel. I cast my soul upon, and plead the efficacy of that atonement, and feel this to be firm ground which will not fail me when I need it most. That glorious atonement is a full answer to every charge which the righteous law of God can bring against me; and to that therefore I continually recur. It appears to me, that I have still two or three years' work to do, particularly in putting my *last* corrections to the Bengal and Sangskirt versions. But the Lord knows better than I do, how much my life is necessary for those works. A great and glorious work has been wrought in India, since the year 1793.

## 'MISSIONARIES TROUBLESOME.'

So say some men in authority,—they have made a good deal of trouble to those who would deprive the Indians of their rights. Others have made the Pope a little trouble by circulating the Scriptures in the region of Palestine. Some have given the idolatrous priests in Ceylon uneasiness. Some have given uneasiness to the slavers on the coast of Africa; and others have troubled licentious and lawless men at the Sandwich Islands. This however is an old charge; 'These men, being Jews, do exceedingly trouble our cities,' Acts xvi. 20. 'Thou art he who troubleth Israel,' 1 Kings xviii. 17. It is very unpleasant to give to any one trouble, but sometimes it seems impossible to avoid it, and do our duty. If we must give trouble to any let it be to opposers. We hope our Missionaries give no trouble to the innocent and the virtuous.

Rochester Observer.

If all the earth were paper, and all the plants of the earth were pens, and all the sea were ink, and if every man, woman and child were a ready writer, yet were they not able to express the thousandth part of those joys which saints shall have in heaven. All the joy we have here in this world, is but pensiveness to what we shall have in heaven; all sweetness here to that, but bitterness.—Brooke.

The subscriber, grateful for the many favors received during his protracted illness in New Haven, takes this opportunity publicly to acknowledge his obligations to his Physicians for their gratuitous services; to the officers of college and licentiates in the Theological department for their like services in supplying his pulpit; and to the many citizens, the people of his own parish, who so cheerfully administered to his comfort by their kind attendance and sympathies. For these acts of beneficence may they find their reward in the blessedness of well doing; and may the object of their kindness be excited by their example to the cultivation and exercise of the like benevolent spirit.

JUDSON A. ROOT.

North Branford Jan. 15.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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## AMERICAN TEMPERANCE SOCIETY.

## Simultaneous Meetings.

Simultaneous meetings of our Temperance Societies, and friends of Temperance in every city, town and village in our country, have been invited on the 26th day of February, 1833; and it is earnestly hoped that they may be universally extended; that Temperance Societies may be formed in all places in which there are none, and all existing Societies be as much as possible enlarged.

## Sixth Annual Meeting.

The Sixth Annual Meeting of the Am. Temperance Society, will, with the leave of Providence, be holden in the city of New York on the 7th of May, 1833.

## United States' Temperance Convention.

Three or more delegates from each State, and one or more from each County in the United States, who may have been appointed by Temperance Societies, or friends of Temperance, for that purpose, will meet in Convention, in the city of Philadelphia, on the 24th day of May, 1833, to unite their counsels and efforts, by the universal diffusion of information, and by kind moral influence, to extend the principle of abstinence from the use of ardent spirit, and the benign effects of the Temperance reformation throughout our country.

J. EDWARDS, Corresponding Secretary, American Temperance Society.

P. S. Delegates to the Convention, it is hoped, will be appointed, as extensively as practicable, on the day of the simultaneous meetings. All editors of papers, and periodicals, friendly to the cause of Temperance, are requested to insert the above in their publications.

## GREEK ASSOCIATION.

The following contributions to the Treasury of the New-Haven Female Greek Association, have been received since our last report, viz.

From the Greek Association in Williams' College, by Theodore Sayres, Secretary.	\$35
" the Ladies Missionary Society of West Haven, by Miss Ann Stebbins.	25
" the S. School of the Congregational church in Somers, by R. G. Dennis, and Noah Pease.	25
" Sundry persons in Virginia, A. Couvreur, and others, by Deacon Whiting.	9
" Mrs. W's, Sabbath School class in Stonington, by Deacon Whiting.	1
	\$144

L. A. DAGGETT, Treasurer.

January 22d, 1833.

The regular monthly meeting of the New-Haven County Temperance Society will be held at Wallingford, on Tuesday the 29th inst.

H. A. TOMLINSON, Secretary.

New-Haven, Jan. 25.

Letters received at the Office of the Religious Intelligencer during the week ending Jan. 25, 1833.

L. Lush, Deposit, N. Y.; Dr. S. P. Hildrith and A. V. T. Joline, Marietta, Ohio; M. Lord, Newburyport Mass.; C. Hawley, Acos, N. Y.; G. B. Baldwin, Elmira, N. Y.; Matthias Day, Newark, N. J.; Wm. H. Sheldon, Rupert, Vt.; Wm. Bushnell, Victor, N. Y.; O. Sage, Blanford, Mass.